

THE MCGILL DAILY

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A year younger than *Le Devoir* since 1911

Wednesday, March 17, 1993

Economy falters, Native groups pay

BY KRISTIN ANDREWS

The Montréal Native Friendship Centre has been hit hard in the most recent round of government budget cuts.

Federal funding for Native assistance programs was cut by 10 per cent for the upcoming fiscal year, with another 10 per cent cut expected in 1994.

Native Friendship Centres operate in 111 towns in Canada. They

provide food, clothing, substance-abuse counseling, and help in finding jobs or housing to Native people who need those services.

The cuts represent a loss of \$20 000 for the Montréal Friendship Centre. "We'll have to cut back on services. Maybe we'll have to shorten our hours or offer only one meal instead of two," said Josianne Wanono, assistant director of the Centre.

Since its founding in 1974, the Friendship Centre has steadily in-

creased the number of services it offers, with little or no adjustment in funding, Wanono said. Last year, the Centre assisted over 12 000 people, she said.

"Many Natives will not go to other services," said Wanono. "They'd rather sleep outside than deal with the kind of discrimination that goes on [at other shelters]." The Native Friendship Centre is unique as an aid organization in that it is staffed entirely by Native people.

Last Wednesday, the National Association of Friendship Centres staged protests across Canada in response to the finalisation of budget cuts. "We'll attempt to have the cuts stopped," said Patrick Klyne, special projects coordinator at the Montréal Friendship Centre.

The plight of the Native Friendship Centre is not unique. Reduced funding to Native aid organizations is included in across-the-board 10 per cent cuts to "special pro-

grammes" recently announced by Secretary of State Monique Landry.

These programmes include federal aid to women's groups and the promotion of official languages. Only federal funding to organizations which aid disabled people will remain intact, said Isabelle Hudon, assistant to the Secretary of State.

"The country is in an economic slump. We have to take care of our economy and everyone has to agree with that," Hudon said.

Anti-car ad pulled

".. someone at the CBC got pissed off": Media Foundation

BY JONATHAN DESBARATS

A Greenpeace television commercial produced by the Media Foundation to start public debate on the issue of transportation was recently yanked from its slot on the CBC program "Driver's Seat".

Representatives at the CBC claimed the ad entitled "Autosaurus" could not be aired because of its controversial message.

The ad depicts a dinosaur made out of wrecked cars and a voice saying, "It's coming... it's coming... the end of the automotive age."

Curzon said that ads of this type are termed 'advocacy' ads, and can't be run on 'news and current affairs' programs such as "Driver's Seat".

The decision to pull the commercial went beyond the CBC's new policy on advocacy ads — Kalle Lasn

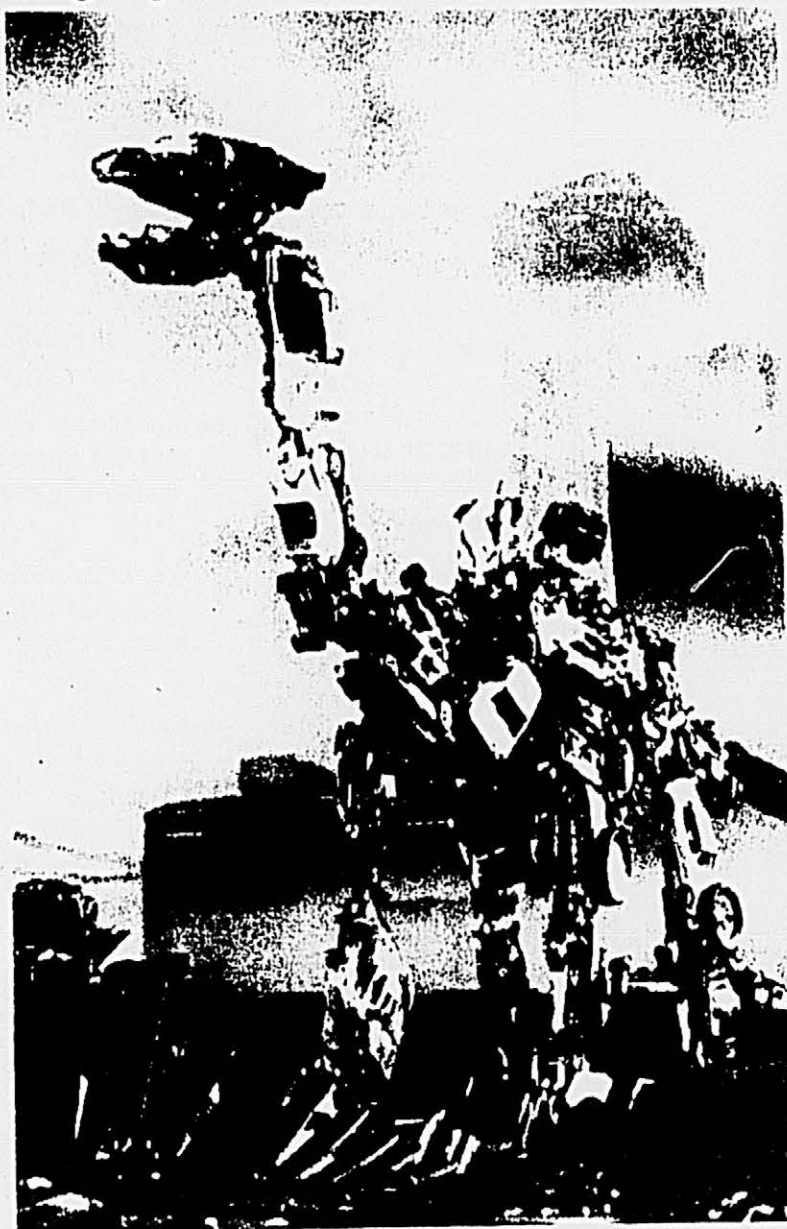
"Whether we drive or don't drive is a subject where opinion falls on either side of the fence," said Tom Curzon, director of communications for the CBC in Toronto.

But he said car commercials that endorse driving are not advocacy ads, and can be aired.

Kalle Lasn, executive producer of the "Autosaurus" spot, suggested the decision to pull the commercial went beyond the CBC's new policy on advocacy ads.

"For them to define 'Driver's Seat' as a news and current affairs program is absurd — it's a consumer information show," said Lasn. "My guess is that one of the car advertisers or someone at the CBC got pissed off when they saw the add."

Members of the Media Foundation said pulling the ad was contrary to the CBC's promise to democra-



Autosaurus: The end of the Automotive Age?

tize public airwaves and deal with issues of social concern.

"We have dealt with the CBC for the last four years and they have allowed us to air nothing. Twelve separate ads were rejected," said Lasn. "The North American automobile industry spends \$3 billion on advertising and we are trying to break that monopoly."

Curzon disagreed with these allegations, saying the CBC was still committed to a mandate of reporting on controversial issues.

"The ad has been approved and

can run but not during this particular program," he said.

In a press release the Media Foundation stated the ad "calls attention to the environmental destructiveness of cars, and the need for fuel efficient transportation and alternate modes of transport."

Lasn said the only aspect which made the "Autosaurus" ad different from car product ads was that it wasn't attempting to sell anything.

"The CBC doesn't want to admit that product ads have a strong advocacy component," said Lasn.

McGill budget woes provoke massive cuts

BY FIONA MCCAW

McGill is going to have to make some serious budget cuts to avoid a deficit next year, vice-principal John Armour told McGill's Senate last week.

Armour said McGill can expect a cut of some \$2.9 million from the grant from the government. Tuition fees will rise only by 1.9 per cent, bringing in one million dollars less than the six per cent raise the University planned for.

Unanticipated raises in the costs of benefits and workers' compensation for university employees resulted in a further \$1.4 million shortfall.

Armour said the combined cost of \$5.3 million would turn the university's \$3.3 million dollar surplus — the minimum needed for its debt repayment plan — into a \$2 million deficit.

Armour said the \$5.3 million would have to be made up through cuts in various programs of the university.

The budget planning group has not yet planned exactly what to cut, he said.

While the budget planning group comes up with a way to cut the university down to size, it will give one per cent cuts to all areas of the university funded out of the operating budget. But this kind of measure is only temporary, said Armour.

"We can not continue to have the sort of whittling at costs we had before," said Armour. He referred to an earlier committee report in which groups from around the university recommended where to make cuts.

"Those cuts were never done," he said.

Running a deficit is not an option, said Armour, because too much of McGill's budget is cur-

rently devoted to maintaining the deficit.

"The Board of Governors insists we must adhere to the deficit repayment plan," he said. "And the government has said that we must repay the deficit or they will divert money from our grant to pay it."

Armour said the cuts in the operating grant would have been bigger had it not been for the intervention of the Ministry of Higher Education.

He said Minister of Higher Education Lucienne Robillard was "engaged in a battle" with the finance ministry to avoid cuts.

"So far they have succeeded in reducing a four per cent cut to a one per cent cut," said Armour.

Armour said that by raising tuition only minimally, the government was breaking promises made earlier.

"The government announced a number of years ago that they would begin gradually indexing tuition fees to the average in Canada, and they did take steps to increase fees in conformity with that announced intention."

The government's pledge meant that the relatively low increase in tuition of 1.9 per cent came as a surprise.

"We thought we were being conservative in the preliminary budget by assuming six per cent tuition raises."

McGill expects to end this year with an accumulated deficit of some \$72 million. The university has recently begun to devote resources towards paying off the deficit, after annual deficits reached a peak of \$15 million in 1989, and the accumulated deficit reached \$79 million in 1991.

In 1991-92 the university made a surplus of \$3 million, followed by an expected surplus of \$4 million this year.

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Students hold open forum

BY HASAN KARRAR AND HENRY SIVAK

Residence students gathered on Sunday for open forums on racism, anti-Semitism, sexism and homophobia.

McGill student Jonathan Shime organized the dorm raps to reach out to McGill students and help promote unity among student groups.

"I feel the activist community at the university should take a more forceful stand," said Shime. "From my personal experience I feel that there was a great need for an open discussion on these topics. Starting next year we hope to make this type of discussion a compulsory part of frosh orientation."

Along with representative student speakers Kiké Roach and Sol Goldberg, Shime discussed some of perceptions of Black and Jewish people in mainstream society and how those perceptions are reinforced through actions and popular images.

"Historically, Jews were often forced to create their own institutions," said Shime. Because of the anti-Semitism that prevailed in the early part of the 20th century, there was often a "necessity to create our own space," he said.

"Jews have a history of being very insulated," said Goldberg, and added that modern reformulations of that attitude continue.

Roach said stereotypes of Blacks as criminals, gang members and prostitutes are still alive and rampant.

"Blacks are often confronted with images that express hatred towards Black people," said Roach. "The Rodney King trials of last April were sending the message that 'your life is worthless'."

Roach said governments have by in large not been willing to take responsibility for past injustices towards Blacks. The result is a feeling in the general public that Black people have to "pick themselves up by their bootstraps" when in fact many lack the means to do so.

Shime said that the actions politicians sometimes resort to in order to deal with these problems "simplify a very complicated issue".

Students get personal

At the discussion on homophobia a number of preconceptions of gays and lesbians were discussed.

"I am very pleased at the nature of such an open discussion," said Jeff Cluett, co-coordinator of the the LBG. M.

But some of the students were more interested in their personal experiences rather than social problems.

"Is it true that a woman can satisfy a woman better?" a curious first year student asked LBG. M. member Lesley Reynolds.

"What was your first gay experience like?" another Molson resident asked Cluett.

"I felt a discussion on homophobia was particularly important because it's something that happens every day," said Shime. "Just recently two men were killed in Montréal because they happened to be gay. There is also a rumour of a serial killer in Montréal."

"Little has been done to recognise the contributions of gays and lesbians in our society," he added.

Headed that the problems plague the McGill campus as well. "There was the LBG. M. dance in the Union Ballroom where the members were threatened by the people in Gerts."

The students also discussed ways to deal with homophobia.

"It's just a question of understanding male-female, male-male, and female-female relationships," said Josée Johnston of the Women's Union.

"In the end I guess it just comes down to understanding ourselves," she said.

Further discussions will be occurring next week in RVC, Solin Hall and Molson Hall. Call Jonathan Shime at 285-4418.

White supremacists speak at U of T class

BY SIMONA CHIOSE

TORONTO (CUP) — White power group the Heritage Front is the University of Toronto's newest fan.

That was the message on the group's hotline last week after a U of T political science professor invited the group's leaders to speak in his class last Wednesday.

The hotline, which is currently before the Human Rights Commission on charges that it broadcasts hate propaganda against visibly identifiable groups, gave "special thanks to the University of Toronto for providing an open marketplace of ideas".

Last October, the Federal Court of Canada upheld an injunction banning the hotline, also based on charges of inciting hatred.

Anti-racist groups are outraged that U of T got into the white supremacist group's good books by giving a forum to Heritage Front leaders Wolfgang Droege and Gary Shipper, as well as to a member of another white supremacist organization, The Church of the Creator.

"They don't belong on a university campus, they belong on the margins of Canadian society," said Robert Funk, of the Anti-Defamation League of B'Nai Brith.

But for Professor Joseph Fletcher, his third-year political science class — where students had been studying political and racial intolerance all year — was precisely the forum in which to examine white supremacy firsthand.

So after a majority of his 35-person class voted in favour of the proposal, Fletcher invited the Heritage Front to field questions from students who he says were informed and critical.

"The class studied extensively from statistical material and academic studies, but the students felt they needed to learn from the real thing rather than simply study from books," said Fletcher.

"We brought them in to study racial intolerance. There were many critical questions and thoughtful probing of these people's replies."

But by other accounts, the visit didn't go as Fletcher had planned. After a two-hour question-and-answer period in the class — which was designed to prevent the group from having an open forum to lecture on their views — the group handed out their monthly newsletter to students. The materials included photos of David Duke and of one man giving a "Heil Hitler" salute.

Scott McGroarty, the class representative to the Political Science



Coming soon to a poli-sci class near you — children at a Ku Klux Klan rally in Tennessee

Students Union, says he and his classmates weren't prepared for what he now sees as a skillfully-executed public relations coup maneuvered by the Heritage Front in order to gain legitimacy.

Apart from students' accounts of their personal knowledge of the group, he says no specific reading material on the beliefs of the Heritage Front was given to the class before the visit.

"When I looked later at the material they left, there was no relation between the material they gave us and the group's representation of themselves during the class," he said.

Kinder, gentler KKK

But the faculty association, the chair of the political science department, and U of T president Robert Prichard are standing behind Fletcher's actions, saying the visit is within the framework of an academic course on racial intolerance.

"We fully support academic freedom and it seems the framework was there," said Prichard.

McGroarty said although he believes in freedom of speech — even for those whose views might be considered unpalatable — the Heritage Front "exploited the class, they exploited the opportunity, it was like watching David Duke campaign for the presidency."

He said Front members evaded questions from students and successfully portrayed themselves as "friendly".

"I asked them, 'What is your affiliation with the KKK?' and Wolfgang Droege said he used to be a member but they are no longer affiliated with the group. They said the KKK was exploited by the media, that they're really not a violent organization."

For anti-racist groups, the Heritage Front is anything but "friendly" and if they came across

that way, it is proof that what went on in the classroom did not further academic study.

"They don't tell the truth about what they believe," said an anonymous member of Anti-Racist Action, a youth group which has rallied against the Heritage Front.

Faculty association president Bill Graham defended Fletcher's actions by pointing to the fact that students who didn't want to be involved or felt uncomfortable with the presentation had the opportunity to leave the class without penalty.

"Professor Fletcher didn't require that students who have a problem of conscience to attend. Students have academic freedom as well and they can choose to exercise it," he said.

According to Fletcher, only one student took him up on his offer.

Illuminating students

McGroarty tells a different story. He said more than two people left the classroom after finding out the group would be answering questions. He added that there had been substantial opposition — approximately 15 students — to the proposal in the first place.

The Jewish Students Union (JSU) argued that allowing a slim majority to make the decision for the entire class fails to recognize the fears of students belonging to groups targeted by white supremacists. Pointing to the recent upsurge of Nazi graffiti on campus, they said that telling students who objected to leave was not appropriate.

"I think there should be a unanimous vote. If someone in the class is intimidated or does not want them there, one person is as much part of the class as anyone else and they should be accommodated. They're paying for their education," said Jonathan Weinstock, vice-presi-

dent of the JSU.

Although reviews are certainly mixed on campus, the Heritage Front is pleased with their visit to U of T. The hotline message referred to it as "a learning experience for all," adding that they are "looking forward to future speaking engagements on university campuses."

Gary Shipper, spokesperson for the Front, declined comment on what other universities may host the group.

When asked about the Heritage Front's hotline message, university officials said they cannot control the way in which the group attempts to use the visit to legitimize itself.

"I don't think any reasonable person can think that university supports the group's beliefs," said David Neelands, assistant vice-president of student affairs.

Critics, however, say the university should have foreseen the possibility that the group would use its visit as a public relations device.

"By coming to the university they're trying to create a web of legitimacy. Wolfgang Droege did not go in there to illuminate students. The university is opening its doors and saying come on in," said the member of Anti-Racist Action.

B'Nai Brith, ARA and the JSU also criticized the absence of anti-racist workers in the classrooms during the visit. McGroarty agrees.

"If there had been another group there that knows what they're about and are ready to point out what the organization is really about, they could not have taken advantage of the forum they were given."

Fletcher said he plans to bring in a member of ARA to speak to the class. ARA could not confirm whether they had received the request.

THE MCGILL DAILY

comment

The Boogie Man at the Shatner

Reading between the lines. You were probably first introduced to this exercise years ago when someone was telling you to fuck off.

Now we're in university, and we still don't know how to read between the lines. Most people who read this article registered certain images of the entire scene and moved merrily along. We read this article

and were insulted by the stereotype reinforced by use of the term "The Samosa Man".

Of course we are all concerned about the safety of foods sold in the Shatner building. But the fact that someone selling INDIAN food in the lobby initiates an Students' Society policy change is just too convenient.

The fate of Shatner's Samosa Men

Marriott's management concerns about the safety of foods sold in the Shatner lobby prompted one of several changes in the Student's Society (SSMU) policy manual passed at last week's Council meeting.

The change addressed worries about the quality of foods sold by clubs and groups in the Shatner Building.

"Marriott's was very concerned with this problem," stated VP Finance Susan Nickerson. "If someone bought a [bad] samosa and then went up to Marriott's and ate something and got sick, they would for sure throw a lawsuit at Marriott's before they went after the Samosa Man."

Referring specifically to the ever-popular samosas which allegedly need to be kept at a certain temperature, VP Internal Julie Dzerowicz explained the society's position.

"There are certain health standards that have to be followed and certain liabilities that we should be concerned with," she said. "A couple of students came up to us, and they were scared. Essentially [samosas] are sold in this big cardboard box, and we don't know where they really come from."

Healthy debate on the safety and definition of baked goods compared to other foods prompted an amendment to the original motion which would have allowed bake sales to continue without scrutiny, while other foods such as samosas would be excluded.

"Would not samosas be considered baked?" hypothesized known samosa lover VP External Jeff Percival.

"This stinks," President Jason Prince added, who almost had his own bake sale last fall. "I don't think people can differentiate between a bake sale and a non-bake sale."

All clubs selling food in the Shatner lobby will soon need the approval of the rooms booking coordinator, who will have a 'safe' foods list. Samosa lovers beware.

McGill Tribune, March 16-22, 1993, page 9

• No they are not baked. They are fried. This is irrelevant. Baked goods and fried foods should follow the same health standards. It's not an issue of cooking technique. More fundamentally, it's about ignorance. We suggest everyone take it upon themselves to learn just how the food they eat is prepared. We should not place the responsibility of alleviating unstated stereotypes on the "outsiders" — especially when they are not outsiders, they are McGill students. Eating samosas is not a dip into some foreign sea — or chutney for that matter. Samosas are not meant to be a cultural sampling. Even Paragraphe serves them! Samosas are here to stay.

• This sure does stink.

• It doesn't take much imagination to foresee the "safe" foods list. SAFE: muffins, brownies, popcorn. UNSAFE: falafel, samosas, souvlaki. The message is clear. North American snacks are safe. Foreign foods, however tasty, are risky.

Mrid Chandra
Minelle D'Souza

hyde park

Sexual abuse in the medical profession

Opinion submitted by Tara Shewchuk

Public awareness has been raised to the point where sexual abuse of patients by their physicians is recognized as a reality — as it should be, since studies show that approximately one in ten physicians have sexually exploited at least one patient. Awareness is a key step to developing means to alleviate this exploitation.

For many years, the issue of patient abuse has been shrouded in secrecy. Physicians are among the most respected members of society — if not THE most respected — and therefore are accorded much deference regarding their conduct.

But as the number of incidents of sexual abuse in the medical profession has increased, the ability to "sweep it under the carpet" has diminished. Thus, in the criminal and civil courts, physicians have been convicted of abusing their patients. Many provincial Colleges of Physicians and Surgeons have revoked the licences of members for such improper conduct.

Several provinces have responded to public pressure, most of which came from women's groups, as women constitute a significant portion of the "victims" (or survivors). Most of the physician regulating bodies have formed committees to investigate the problem.

Alberta, Manitoba, Saskatchewan and Ontario are among those provinces that have formally issued the findings of their studies. Ontario's study has been the most comprehensive to date and has resulted in changes within the profession and impending amendments to the governing legislation. Québec has not reviewed this issue

in a formal, public manner.

Sexual abuse in the medical profession is undoubtedly one of the most troublesome issues to face governments, the profession and the public at the present time. There is no simple solution.

Patients have provided wrenching testimony such as: "I have never been able to trust anyone since [this experience] and I haven't been to a doctor since", "I blame myself for what happened. I should have known better" and "I don't believe the College [of Physicians and Surgeons] will understand. Doctors always protect doctors."

The painful experiences of these individuals must not be overlooked. However, the concerns of the medical profession are salient as well. How can a thorough exam be conducted without physically touching the patient? Can a physician be sued for negligence if s/he did not perform an internal examination? a breast exam?

Can a psychiatrist ever have a sexual relationship with a former patient? (One psychiatrist has been happily married for twenty years to a former patient.) Should there be a lifetime ban on a physician found guilty of sexual impropriety? To what extent should the government police the activities of a professional body?

A forum called "Can You Trust Your Doctor?" will be held today at 19h30 in room 540 of the McIntyre Medical Building, to discuss these issues. Marilou McPhedran will talk about initiatives being taken in Ontario, and Dr. Assalian and Dr. Lair will discuss the situation in Québec. All are welcome and questions are encouraged.

Letters

McGill community?

To the Daily:

Open letter to the participants and contributors of the Sexual Assault Centre Cyclathon:

Your generous gifts of both time and money enabled us to raise over \$1900 to support the Sexual Assault Centre of McGill (SACOM). The efforts of the McGill Cycling Club are much appreciated.

Your continued interest in SACOM has contributed greatly to our

fundraising, both this year and last. Our special thanks go to Alain and Marcus, who organized the Cyclathon, as well as to all the riders who helped make this even such a success.

We would also like to thank the members of the McGill community who gave so generously, as well as the members of KAO and the SACOM volunteers whose success at soliciting donations made possible the profit of this year's Cyclathon.

The SACOM Executive

Smoking is life-affirming

To the Daily:

In response to Shloime Perel's proposal for a new, non-smoking Alley in Thursday's Culture, I would submit a rationale for smoking that s/he can perhaps learn from.

Statisticians generally agree that humans lose around 15% of their lives by simply waiting. Waiting for buses, for phone calls, for the waiter, etc., etc.

The risk incurred by smoking tobacco entails the potential loss of 10%

of one's life, on average. But, as a smoker, there is no more useless waiting around. And the gaps in our busy lives become living and exciting: times for a smoke.

Hence the smoker regains the 15% of his or her life that would otherwise be sucked into idly waiting, while he or she runs the risk of losing only 10% of his or her potential number of years.

This is a five per cent gain in life, so the choice of being a smoker is a life-affirming one.

Mr./Ms. Perel could be more active.

As s/he "socializes and listens to jazz" she could be using her time better: Smoking, socializing and listening to jazz.

Oh, and life is too fucking long, anyways.

(Stats: The ABCs of Smokers' Stats, 1984, Istanbul.)

Lawren Sack
U2 Biochemistry

Rob Stephens, your letter is too long. Come down and shorten it!

All readers are welcome to submit letters under 300 words. Add your name, program, year and telephone number. Anonymity can be provided; talk to an editor beforehand. Opinions can be expressed in the form of a Hyde Park, no more than 500 words.



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YOUR ISSUES or mine?

by LISA GRUSHCOW

DISCRIMINATION WITHIN THE ANTI-DISCRIMINATION MOVEMENT

WRITING about relations between Jews, people of colour and white liberals is like walking a tightrope at a circus. Writing about relations between racism and anti-Semitism within anti-discrimination movements is like walking a tightrope over Niagara Falls.

However, I think it is essential that questions regarding these relations be posed. The problems may or may not be intentional, but they do exist, and it is worth asking why those who claim to oppose the dominant society often magnify its prejudices in their actions.

I am writing this article from the perspective of a Jewish woman. As such, I am going to address problems of anti-Semitism within the anti-discrimination movement, knowing there are almost certainly similar issues facing people of colour within the same movement. For not knowing enough to discuss this problem as well, I apologize, and hope that someone else does raise the related issues.

"The dominant society would have us believe that racism and anti-Semitism are oppressions to be pitted against one another, that opposition to one precludes opposition to the other, that Jews and people of colour should be at each other's throats — and that Jews of colour don't even exist."

— Elly Bulkin, *"Hard Ground"*, from *Yours in Struggle*

AS someone who has worked on issues of racism and anti-Semitism, I think I am most disturbed by the belief to which the above quotation alludes.

Basically, this "scarcity theory of political struggle" is the notion that one must ultimately choose which of two oppressions one is going to struggle for, that confrontation of both is impossible. This theory is used by activists to justify exclusion of issues of anti-Semitism from the human rights agenda within Canada.

Three supporting arguments constantly recur: that Jews are a privileged, white group, and therefore do not face significant discrimination; that Jews have their own groups to deal with their own problems so there is no need to work together; and that progressive groups will not work against anti-Semitism until the Arab-Israeli conflict is resolved.

I would like to address each of these arguments, with one basic question in mind: Why is every *ism* except anti-Semitism on The Agenda?

THE first objection to dealing with anti-Semitism — that Jews are a privileged group — has often been raised. It is impossible and absurd to deny that most North American Jews can pass for white (though many Jews are not, many are visibly observant, and most do not identify as white), that many North American Jews are above the poverty line (although many are below it), and that the experience of Jewish people in North America has largely been more positive than that of people of colour.

However, as Barbara Smith, a Black feminist, points out, privilege and oppression need not meet some ideal of "real" oppression. All too often, groups engage in designing hierarchies of suffering, measuring years and methods of oppression experienced by one group against years and methods of oppression experienced by another.

Oppressions do not have to be the same to be real. Fundamentally, all forms of oppression share roots and results. And oppression against Jews is unfortunately not in the background.

To say that Jews are privileged and thus beyond oppression in Québec in 1993, a year which opened with the desecration of synagogues and vandalism of Jewish homes and shows continuing anti-Semitic Klan activity and more direct attacks, is insensitive and insulting.

The charge of privileged imperviousness not only supports the stereotype of Jewish wealth, power and control. It also supports the creation of hierarchies and competition within the anti-discrimination movement, dividing us amongst ourselves and impeding political action.

LIKEWISE, the charge that Jews have their own groups to fight their own issues furthers the 'us' and 'them' mentality, under which issues of oppression are seen to be separate.

The Ku Klux Klan attacks us together, the Heritage Front attacks us together — why should we fight apart? Of course we each have specific priorities for our own communities, many of which may differ. But the fight against oppression is a fight against all forms of oppression, not simply 'your' issues and 'my' issues, because all of these issues are linked.

As well, fighting separately on all issues keeps groups from learning about each other's communities and concerns. I didn't join the Anti-Racism Working Group simply to put 'my' Jewish issues on the agenda, and I resent having to do so or accept seeing them neglected. I joined to gain a better understanding of the issues of others and to work with them on problems which are common to us all.

This should not have to sound naïve. For Jews not to join the fight against racism, for people of colour not to join the fight against anti-Semitism, lines us all up with our enemies.

In the words of Alice Walker, "any struggle against oppression lightens the load on all of us." To struggle in isolation or, worse, to marginalize the struggle of others makes the load much heavier.

ATHIRD charge, perhaps the most controversial, concerns Israel. I have heard the words "We won't work with any Jewish groups or on Jewish issues because Jews support the oppression of the Palestinians" more times than I care to recall.

Two questions immediately come to mind. Where does the assumption come from that all Jews, even Zionists who strongly support Israel's right to exist, support the policies of the current Israeli government? And even if they do support all these policies (which is rare), should that affect working together against discrimination in Canada?

Let's be realistic. I don't assume that the people with whom I work supported Mugabe's anti-Semitic comments last year in Zimbabwe, or the murders of Syrian Jews, or Germany's response to skinhead violence, or British foreign policy, because of their backgrounds. Nor do I ask them, much though we may disagree on these questions.

We don't have to stand together on every issue to work together, particularly not international issues when we are confronting national concerns. If Jews and Muslims in Canada could work together during the Gulf War to protest desecrations of synagogues and mosques, how hard can it be for everyone to work together in less stressful times?

Can we not approach each other as human beings, in recognition that there are issues which we can agree on, despite political dif-

ferences which may exist in other spheres? If we look only at our differences, and not our commonalities, nothing will ever get done.

OF course, the other side of being realistic requires an acknowledgement that very substantial antagonisms exist between campus groups. These disagreements cannot be resolved by blind idealism, and no one should be required to abandon valid beliefs. So the question must be asked: What issues do we share?

"We are certainly damaged people. The question is, finally, do we use that damage, that first-hand knowledge of oppression, to recognize each other, to do what work we can together? Or do we use it to destroy?"

— Barbara Smith, *"Between a Rock and a Hard Place"*, from *Yours in Struggle*

Coalition work between groups can be effective on issues ranging from dorm raps to setting up a race relations board at McGill, projects which affect us as students. A shared general philosophy is not an impossibility, as I think that there are very few Jews who would not be willing to find commonalities with people of colour, and vice versa, recognizing that there are some concerns which are better faced with combined strength.

That is exactly what working against discrimination is all about: realizing that there are times when, as human beings, we stand together, and that those who are different from us need not be the Other. We don't have to be the same or think the same ways to work towards the same goals, but we all have to have open-mindedness.

Open-mindedness is precisely the general philosophy that working together requires. Of course this is easier to say or write than to do (I think many of us are guilty of self-righteousness here, myself included), but respect for others is so embedded in the ideology of the anti-discrimination movement that one would hope some of it influences how and with whom people work, as well as what they work for and against.

We have a lot of work to do. To spend our time and energy fighting each other not only thwarts our collective cause of eliminating oppression — for there is a collective cause, and we can fight it collectively — it actually furthers oppression and hurts everyone working against it. Let's remember the issues that we can fight together. Not 'your' issues or 'mine'. Ours.

ELECTIONS

The Daily will be electing next year's editors at this Thursday's staff meeting

The following positions are open: Co-ordinating editor, Co-ordinating news editor, News editors (3), Culture editor, Features editor, Science editor, Layout & Design editors (2), Photo editor, Liaison editor, and Sports editor

To run for a position, you must be nominated by 2 voting staff members. All voting staff members should come and vote in the elections.

**Thursday, March 18,
17h30,
Union B-03**

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Work Group to Review Regulations Concerning Sexual Harassment

The Board Committee on Regulations concerning Complaints of Sexual Harassment has mandated a Work Group to review the current sexual harassment policy and procedures at McGill.

Members of the Work Group are:

Kristine Doucet MCSS Harrison House, Box 202, Macdonald Campus	Tara Shewchuk SSMU Student Affairs Office, Faculty of Law, 3644 Peel Street
Nicola Dourambis PGSS Department of Sociology, Leacock Building, Room 841	Nadia Vattovaz MACES 3437 Peel Street, Room 300
Professor Audrey Kobayashi, Chair Department of Geography, Burnside Hall	Professor Pat Wells Sexual Harassment Assessor School of Physical and Occupa- tional Therapy, Davis House
Fran Langton MUNASA Centre for Human Genetics, Stewart Biology Building	Professor Katherine Young MAUT 3495 Peel Street

Members of the University community are invited to communicate concerns to the representative of their choice or the Chair by 15 April 1993.

Summer with the feds?

BY ANOUSH TERJANIAN

Looking for a summer job? Maybe the federal government can help you. Or maybe not.

Thousands of students pick up application forms every spring for the federal government's Career-Oriented Summer Employment Program (COSEP) from McGill's student employment office.

Does this mean you have a chance? Chew on this. A memorandum sent to all District Directors of government departments by Pierre Bordeleau, Director of Post-Secondary Recruitment, reported "there were 6,016 students appointed to COSEP assignments in federal departments and agencies across the country during the summer of 1992."

An impressive stat until you talk to Bob Goulet, Director of the National Capital Student Employment Office. Goulet claimed that for his region alone, he received approximately 13,000 applications — for 2,750 positions.

The memo also revealed that your chances are greatly increased if you happen to be from the National Capital Region: 2,336 of the 6,016 came from Ottawa, followed by 941 in Ontario, 536 in Montréal, and 480 in British Columbia.

Numbers aside, your chances of landing a comfy-cosey COSEP slot also seem to be undermined by who you do not know.

Ciara O'Connell is a first year Political Science student at Concordia University. She is aware that the hiring process is not completely free from favoritism, but she doesn't particularly mind. "I worked as a clerk in Customs and Excise before, but it wasn't with COSEP. My manager told me she would hire me through COSEP this year because she liked me and I would get paid more."

Assuming O'Connell gets hired as a clerk — a position with little if any relevant pertinence to her field of study — she will receive the subsidized salary of a first year COSEP candidate which is over \$9 per hour. Sound fair?

Meet Nora Hoffer, a third year

English student at Concordia. She has received an interview for a COSEP position at the Department of Health and Welfare. How did she get her interview? "My mother passed a bunch of my resumes around in her building," she said.

"As far as I'm concerned," said Hoffer, "You still can't get a COSEP job without knowing someone."

Does she think she'll get the job? "Hopefully. I gave my interviewer my code and I also put down that I was learning disabled (which she is) so that my application would be distinct, because you can't ask for a name anymore."

Andy Rapoch is the Media Relations Officer for the Public Service Commission, which sets COSEP's governing standards and regulations for COSEP. He told the *Daily* that "due to complaints from students that we received last year, we have attempted to tighten up the process."

Each COSEP application asks students to identify their specific fields of study. Rapoch said that this year only specific fields of study codes can be requested by managers in lieu of applicants' names. Furthermore, he said that open competition for all positions will replace the common practice of automatic re-employment.

But as Hoffer and O'Connell's cases show, there are ways to get around this. "There comes a point when the cost of total protection is just ridiculous," conceded Rapoch.

Monitoring of individual managers across federal departments and agencies would make this cost exorbitant.

According to Suzanne Doré, Director General of the Human Resources division in the Department of Revenue Canada-Customs and Excise — the second largest hirer of students in the government — this type of monitoring is unnecessary. "We follow a stringent hiring process, as outlined by the PSC guidelines," said Doré. "Especially now, when we know jobs are short, we are concerned just as much with fairness as with being perceived to be fair by students."

Jean-Yves Duchesne, a Human

Resources Officer for Environment Canada, was a little less confident. "As far as I know there might be the odd case of favoritism but we generally follow the COSEP guidelines and procedures," he said.

"Managers are reminded of their requirements for using merit to hire their students," Renée Lafontaine, a Human Resources Officer for the Department of Transport said. "There have been discipline situations generally in the past... managers know of the risk." But Lafontaine did not personally know of any cases where managers were reprimanded for nepotistic or other irresponsible hiring.

Not everybody had the same experience with COSEP. Marie-Hélène Parent is a second year Master's student in Library Sciences at the Université de Montréal who was hired to work in a COSEP job at the Canadian International Development Agency (CIDA) last summer.

She did not have a single contact at CIDA, nor at the COSEP offices. She said she knew "many" students who had also been hired this way by the National Library, the department of the Secretary of State, and at the National Archives. Her work, she admitted, was only mildly related to her field of study — a very specific field at that.

As Goulet insists, "We, at the Student Employment Centre, work on the merit principle, it is the most qualified person who will get the job." However, he later conceded that his office was "not mandated to ensure that the merit principle is followed". Rather, he explained that it is up to the individual departments to ensure that the hiring process is responsible and fair.

It seems that in spite of the concerted efforts and earnest assurances of spokespersons from the Public Service Commission (PSC) and various federal departments, the general perception in the student population is pervaded by cynicism and scepticism in this regard. Ariane Bergeron, a third year Classics and Philosophy student said "I've given up on COSEP, it totally depresses me."

events

The First McGill series on 'Race'

A series of lectures and videos dealing with race, presented by the Anti-Racism Working Group until Friday. All talks are in Union 302. For information, contact the coordinators: Steven Rourke at 270-7624 and Nityanand Deckha at 284-3651. Today's talks are:

11h. Rosalind Boyd, talking about a **National Women's Coalition in South Africa: Organizations for a Post-Apartheid Society.** Presented by the McGill Southern Africa Committee.

12h. Thomas Ponniah talks about **Anti-Racist Organizing Within the British Academy: A Personal Perspective.**

13h. Martin Theriault talks about **White Supremacist Discourses in Canada.**

14h. Michael Baffoe and Glynis Williams talk about **Racism in Canadian Immigration Policy.** Also, film: "Who Gets In?"

Other things

The Caribbean Students' Society of McGill is having a Cultural Display today and tomorrow in the

Union lobby. **FREE CARIBBEAN FOOD SAMPLES.** 9h30 to 16h.

Palestinian Women's Day, in Union 107/8. Come and see for yourself who are the Palestinian women. Don't miss the Arabic and Palestinian food.

An Interfaith Discussion Group meets to exchange views on and experiences of seasonal fasts and holidays. Birks 104, 12h30. All welcome.

The Latin America Awareness Group presents "Une Terre au Coeur", a video about Guatemalan refugees in Mexico, narrated through children's pictures and words, in French and Spanish. Screenings at 12h30 and 13h30 in Union 302.

Yiliang Zhu talks about **Modelling Developmental Toxicity Data in Teratogenic Risk Assessment** at 13h in Purvis 25.

The McGill Outing Club is having elections. All positions are open and free donuts will be served. 19h30 in Leacock 26.

Can You Trust Your Doctor? A panel discussion of sexual abuse of patients by doctors, at 19h30 in the McIntyre Meical Building.

classified ads

Ads may be placed through the Daily business office, Room B-17, Union Building, 9h00-14h00. Deadline is 14h00, two working days prior to publication.

McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days; \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 4 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.**

PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

1 - Housing

Huge 6½, sunny, hardwood floors, slider to courtyard, just renovated, in Plateau, May 1-June 30 sublet option to renew, call 845-6460 - very negotiable.

Condo to share - 5½ furnished renovates, loft-style, exposed brick/pine, BBQ, sundeck, backyard, washer/dryer, fireplace, 5 min. to McGill \$400/mo. all included, parking available, Tel.: 849-0932.

Beautiful 7½. Sublet by Room/apartment. May-September. 3438 St. Famille. Fully furnished, balconies, hardwood floors, character. Flexible duration of stay/price. Call: 875-6408.

Looking for a room in apartment or house with 3rd/4th year arts students, preferably near Concordia film school, for September. \$200-\$300. Phone Chris, (613) 789-4160 or 788-2898.

Sherbrooke & Hutchison, condobuilt in 1988, 2 or 3 bdrms., 5 appliances, air conditioned, garden, **sundeck**, garage extra, \$1,000., 340-1884.

Roommate Wanted to Share comfortable 5½. Outremont wood floors, high ceilings, two balconies. Available April/May '93 to April/May '94 or to Sept. '93. Rent \$330 + phone. Call 948-3039. Ask for James. Queer, Queer + only.

2 - Movers/Storage

Moving/Storage. Closed van or truck. local and long distance. Ott-Tor-Van-NY-Fla. 7 days 24 hours. Cheap. Steve 735-8148.

3 - Help Wanted

Media Express Telemarketing Corp. 1993: The Year of Telemarketing. Qualities required: good verbal communication; dynamism; spontaneity; Working conditions: daytime or evening shifts; salary: base + commission; good working atmosphere; ongoing training. For interview, please call at: 485-3181 extension 220.

Veterinarian looking for assistance. Mon./Fri./Sun. 7:30 am-1:30 pm, Tues. 4:30 pm-9 pm. Interesting work. 935-2027.

Interested in extra income? Part-time 95-10 hrs/week, ideal for serious students, fulltime also available. For a interview, leave a message with Zenek Int'l at 365-1919.

Student Work. We have immediate entry level positions in marketing dept. No door-to-door or telemarketing. Flexible f/i, p/i hrs. No exp. Scholarships. Details covered at interview. Mil. 731-0335/West Isl. 697-2988.

Distributors Needed. Personal Security Devices to ward off potentially dangerous individuals. Call 932-9126. Workers needed in Westmount for cleaning, 938-2133.

MODELS WANTED. Creative Photos Studio is currently holding free test shots (photo sessions) for aspiring male and female models. For interview call: 874-7624 Please leave message.

5 - Typing Services

Success to all students in '93. WordPerfect 5.1. Term papers, resumés. 24 yrs. experience. \$1.75 double space, 7 days/week. Rapid service. On campus - Peel/Sherbrooke. Paulette Vigneault or Roxanne 288-9638, 288-0016.

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WORD PROCESSING. 937-8495 Term papers, resumés, manuscripts, correspondence (Laser Printer) 9:00 a.m.-6:00 p.m. (Atwater).

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6 - Services Offered

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Did You Know??? Gov't pays you \$199 (minimum) for simply filing a tax return! If you didn't work in 1992 payment increases to \$346! Tax returns prepared only \$20. 5 yrs. Professional experience. 465-1084.

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Get an 'A' in French! French Tutor, linguistic major, French mother tongue. Reasonable rates. Call 845-5111.

Macintosh Tutoring: From basics to high-end applications. Microsoft Word, FreeHand, PageMaker, File Management, etc. Phone: 457-3639 (leave message).

7 - Articles For Sale

386/40, 40MB, VGA Colour Complete System \$975, 120MB Hard Disk \$310, SVGA Monitor \$340. Sales, Service & Support, Call Crown Computer Inc., 683-3853.

Nordica Ski Boots size 11½. Never worn - \$60. Ski jacket, ski overalls, dirt cheap. 989-1425. leave message.

Moving. Must sell: Box frame for futon double bed. large antique oak dresser. Big oak desk. Jumbo futon couch. All in excellent condition. Negotiable. OLGA 287-9091 (h) 398-6790 (w).

11 - Lost & Found

LOST: 1 gold earring in or around McLennan library, Sun., March 7. Sarah 288-0674.

Gold pen, lost on Tuesday, March 9, in McLennan (?). Cash reward: \$60. Please call 938-9279 after 10 pm.

12 - Personal

Ve don't want to be alone (à la Grieta Garbo). 398-6246.

13 - Lessons/Courses

Spanish Lessons, all levels, qualified teacher from Buenos Aires. McGill Area 847-7512.

Surprise your friends. Burn their houses down. **The British League of Arsonists** needs urgent help.

14 - Notices

McGill Players' Theatre is now accepting proposals for our fall season. Deadline: April 14. For more info call 398-6813 or drop by.

Aerobica-thon Sunday, March 21 for Mont Habitant disabled skiing program. At Joe Weider Gym. 6900 Decarie, Decarie, Decarie, Namur Metro. Participants should have at least \$20 in pledges. Help a good cause. Info 383-5603.

Are you attending York University next year? I am and I am looking for someone to share accommodations and transportation. Call 482-4114 or 936-0114/pager.

Films! Fame! Power! The McGill Film Society is accepting nominations for 1993-94 executive. Information and forms are available in Shalner 432 or at 398-6825. Deadline March 17th.

Myth: A woman who has been raped will always be battered and bruised.
Fact: Bruises do not necessitate a true claim of rape. All it takes is for a woman to believe she has been raped.

Believing the myths= attitude. Perpetuating the myths=sexual assault. McGill Sexual Assault Centre 398-2700.

Want to Talk? IBGM (lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer (above Milton) on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7. A great way to find out about yourself & others.

Confused or Curious? IBGM (lesbians, Bisexuals, Gays of McGill) has restarted peer counselling. Anyone interested in IBGM and/or finding out about their sexuality can drop by Shalner Room 417, or call 398-6822. Hours are 7 to 10, Monday through Friday. We're here for you!

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Saturday, March 20, 1993

9:00 P.M.

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Music: **KUDU**

For information call: Patrice Dancziger at 735-3541, local 3224



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Alliance Weizmann • AYJA • Association of Young Jewish Adults • B'nai B'rith Hill Foundation • Club Jeunes Adultes • Communauté Sépharade du Québec • Friends of Simon Wiesenthal Centre for Holocaust Study • Impact • Initiative for the Multicultural Promotion of Arts, Culture and Theatre • State of Israel Bonds • New Leadership • Student Federation of FEDERATION CJA • YAAAR • Young Active Adult Resource Division of the Jewish National Fund • YAD • Young Adult Division of FEDERATION CJA



Empowering Irish Catholic Women

McCormack grew up a Protestant. As a student in Magee College Derry she became involved in the civil rights movement.

"It was a very spontaneous reaction to the discrimination in jobs and housing that existed in Northern Ireland. Catholics were then, and they still are, two and a half times more likely to be unemployed. Housing was appalling. Catholics on the whole were not entitled to vote in local council elections because they did not own housing."

For McCormack this was a turning point.

"I'd grown up as a Protestant and I wouldn't have consciously met a Catholic until I was 18 or 19. And I did not know that it was a cesspool of society. Really I was in my late teens, early twenties that I became aware of it and once you became aware of it then you had to take responsibility for it."

Since then, McCormack has campaigned for equality of employment in Northern Ireland. In 1976, eight years after the civil rights movement, the British government passed the Fair Employment Act. The unions and government appointed McCormack as a founder member of the Fair Employment Agency, a group set up to enforce the act.

The agency did not succeed in its goals.

"I find in many ways that my experience has been that once the agency was set up, government used its existence to say that the problem was over. That is, you removed the pressure by setting up a process instead of attacking the problem. From the mid-seventies until the early eighties the problem was off the agenda. The reality hadn't changed — in fact the reality was getting worse."

In 1984, McCormack was one of four original signatories to the MacBride Principles, a set of stipulations for improving the employment of Catholics. The principles were named after Sean MacBride, another signatory and a 1930s IRA leader who later became assistant secretary general of the UN, helped found Amnesty International and won the Nobel Peace Prize.

The principals are directed at foreign companies who own factories in Northern Ireland. They stipulate that companies should work to increase the number of employees at all levels from under-represented religious groups, provide for training and security for minority employees, and work on recruitment campaigns to attract people from under-represented groups.

A rough start

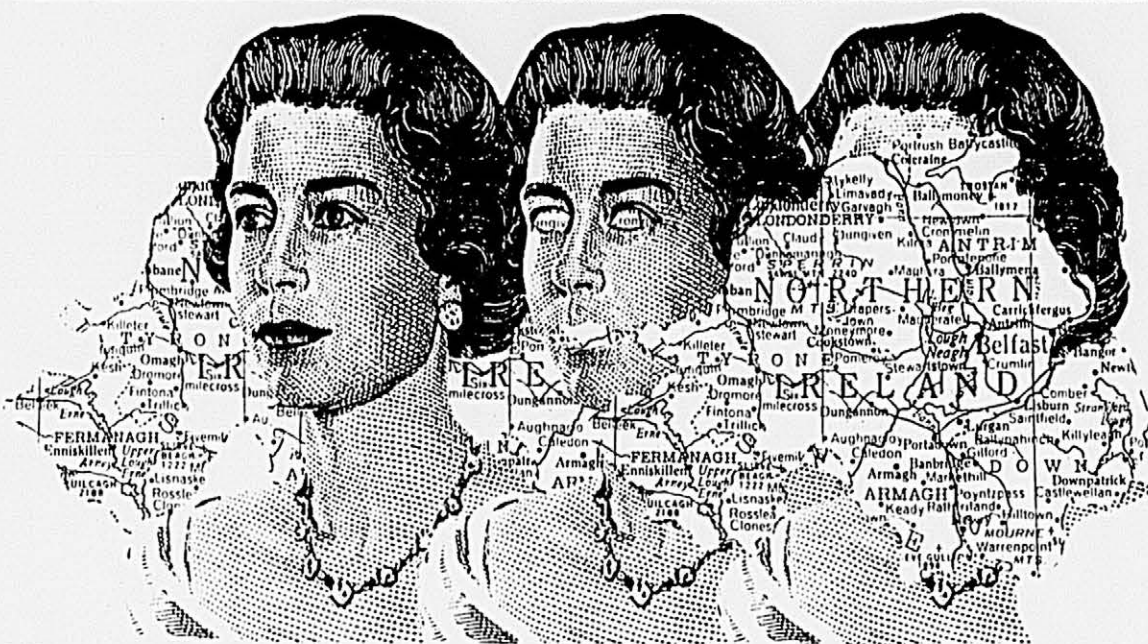
Using the MacBride principles as guidelines, activists campaigned to get American-owned companies in Ireland to change their hiring procedures. The campaign was largely effective, with a number of church groups, labour organizations, corporations, cities and states supporting it.

"More change has come in the last number of years than in the whole time previous and I think it shows the

When Inez McCormack first became involved with the civil rights movement in Northern Ireland in 1968, it was the beginning of over twenty years of activism.

As a union organizer, activist and feminist, McCormack has fought for equality of opportunity for Catholics in Northern Ireland, and for the empowerment of women.

BY FIONA MCCAW



reality of what can happen if there's political will."

But change has come in the face of adamant opposition from the British government.

"The British government has spent millions of dollars in the States opposing the MacBride principles on the basis that they would stop investment, that those who are proponents of them have an evil agenda."

Efforts to use the MacBride principles to get the British government to bring in a new law ensuring employment equity took a long time to get a response.

"In the House of Commons in 1985 the Northern Ireland Secretary went on record saying there was no problem. The following year he said

there was a major problem. The year after that they produced a shiny document saying how they were going to tackle the problem which two years before they said didn't exist. And that was still woefully inadequate."

By 1989, the government came up with a new act for fair employment in Northern Ireland. This law was somewhat tougher, calling for more active moves to gain representative employment, although it had no mechanism for affirmative action or targets for what would constitute "fair employment". It also created independent tribunals which were for the first time given the power to enforce the legislation.

The new act got off to a rough start, said McCormack, and it is too soon to tell if it will be effective.

A lousy social worker

McCormack said feminist ideas were a major driving force in her efforts as an activist and a union organizer. One experience which shaped her views was when she worked in the early 1970s as a social worker.

"I worked in Catholic areas in West Belfast, areas with 80 per cent unemployment. I was a very inadequate social worker because the women I worked with didn't need the counselling and the support of a young Protestant woman who had just worked out that there was something wrong in Northern Ireland, and who was confusedly trying to do something about it."

"What they needed was a decent income and decent rights and not to

be treated like shit by the powers that be. The highest level of *spina bifida* in all of western Europe was in that community, the highest level of social and economic disadvantage, and what they didn't need was somebody telling them they were inadequate, they needed somebody to give them resources to challenge the problems they faced."

"And when I started taking that view I learned very quickly I had nothing to teach those women and they had an awful lot to teach me."

This type of attitude was not compatible with the social work theory of the time, or with McCormack's employer, who was unwilling to spend money on Catholic areas.

"When we started to demand resources instead of writing reports saying how inadequate all these families were because of all their social problems, we were suspended and the office was closed and we kept on going to work and we were threatened with dismissal and somebody suggested we join a union. I was the one who made the phone call I was the one who became the shop steward and so on and so on."

Revaluing work

Later, after an infection which resulted in a lost pregnancy, McCormack started working part time for the National Union of Public Employees. She eventually became deeply involved, working on organizing part-time women workers and women hospital cleaners.

McCormack's union has been involved in fighting to get the work of women hospital cleaners recognized as equal to the work of male hospital groundskeepers.

"He cleaned the grounds of the hospital, she cleaned the operating theatre, and she was paid a third less than he was."

Nine years later, the cases are still in court. McCormack said the cases are being delayed because they have profound implications for the British work force.

"What we went for was a revaluation of undervalued work which we believed made it possible for the health services... The health service and the education system and community care services rely on the work of the bottom so there is a historic accommodation between capital and labour and we believe that that accommodation has been at the expense of women."

This kind of revaluation of the work also leads to the empowerment of women previously subject to severe discipline from their supervisors.

"One night when the supervisor demanded that one woman be disciplined for whatever kind of offense, 300 women came down with her. They all poured out of places and said stop that. So the argument is that you can win an equal pay victory in a court case which is nice but any employer can reclaim that by changing the conditions or the hours or the staffing levels. But this transforming the power relationships in the workplace between women and men is more permanent."

Bombardier improves hiring practices

One of the companies that has moved to change employment practices in Northern Ireland is Montréal-owned Bombardier. In 1989, aided by a huge subsidy from the British government, Bombardier acquired Shorts, a Belfast factory which built airplanes, and held a contract with the American military.

Shorts had a very bad reputation when it came to hiring Catholics.

"Shorts is the company with the most brutal sectarian history of any employer in Northern Ireland. It had 93 to 94 per cent Protestant employment figures, and a history of very brutal sectarian practices."

"Catholics could not work there and if they did work there they were either brutalized or beaten out. And there was on the simplest level every day the kind of emblems and graffiti which said if you're not one of us, you're not welcome."

Shorts changed drastically after pressure from Irish-Americans in the United States. Congress passed a bill stipulating that all holders of American defence contracts in Northern Ireland should abide by certain anti-discrimination standards.

Since then, there has been a dramatic change in the factory.

"There is no doubt that since Bombardier has taken over that the kind of culture of sectarianism that was permissible is no longer permissible. They tried a number of outreach programs to get Catholics to apply from areas where people had never applied for employment."

"They set up a small subcontracting place and a training place in areas that were accessible to Catholics, so they have taken measures, there is no doubt about that. The figures are now 12.5 per cent Catholic employment."

But Bombardier still has a long way to go, said McCormack.

"The figures for Northern Ireland for proper levels of employment for Catholics are between 30 and 40 per cent. Bombardier has committed to 25 per cent Catholic employment but they haven't put a time limit on it."

The McGill-based Lawyers for Social Responsibility is holding a conference on human rights in northern Ireland. Discussions begin Friday evening with a public meeting at 19h30 chaired by Liberal MP Warren Allmand, a former Canadian Solicitor-General. Workshops continue all day Saturday. Call Kevin Callaghan at 271-3958 or Alan McConnell at 499-1252 for information.